1872, July 23. Gift of Hon. Robert C. Winthrop, of Brookline. (H.U. 1828.)

Newspr.

HARVARD COLLEGE LIBRARY

Sor 4800.360F

The True Woman.

Vol. II.—No. 4. BALTIMORE, JUNE, 1872. Price 5 Cents.

AND yet, alas! the real ills of life
Claim the full vigor of a mind prepar'd,
Prepar'd for patient, long, laborious strife,
Its guide experience, and truth its guard;
We fare on earth as other men have fared.
Were they successful? Let us not despair;
Was disappointment of their sole reward?
Yet shall their tale instruct, if it declare
How they have borne the load ourselves are doom'd to bear.
BEATTIE.

[For the True Woman.

The Connection of Marriage with Christianity.

SECOND PAPER.

As illustrative of the lot of woman under the marriage laws of the ancient world, let us contemplate it, in its best possible aspect, in the life of Terentia the wife of Cicero.

There is no man to whom the opponents of Christanity love better to refer, as an example of the kind of human being the ancient systems of faith and philosophy were capable of producing, than to Marcus Tullius Cicero. Eminently a succesful man at the bar, in public office, in domestic private and literary life; passing through every important office in his country's gift, praetor, edile quæstor, consul, he maintained the republicanism of Rome long after it was dead through its own corruption; ruined its great adversary Cataline, checkmated Julius Cesar, and would have got the bettereven of Mark Antony except for the wicked coalition between him and Octavius. He stands in history the "noblest Roman of them all." His moral qualities were equal to his intellectual ones. In all the relations of life he looks beautiful: as brother, friend, husband and father, it is pleasant to behold him. At the age of thirty-one, after his Sicilian quæstorship and his travels in Greece, where he studied philosophy with Philo, at that time the most eminent of the followers of Plato, he returned to Rome and married Terentia, a lovely girl of highly respectable family, sister to the vestal Fabia, aged nineteen years, and having a dowry of about forty thousand dollars.

We have not the space to describe the ceremonies that inducted the young Terentia to her matron dignity. All the outlooks of the marriage were good.

The badness of the laws that governed it were balanced by the peculiar excellence of the individuals entering it. Cicero had studied that philosophy which, through so many centuries, still holds its charm for the pure intellect. He had learned that not the life of pleasure alone is best, nor that of wisdom without pleasure, and though he had not yet grasped that "third thing" of which Plato dreamed yet could not demonstrate, still he firmly believed in a fine union of wisdom and pleasure in life, and justly thought that could be found in marriage. Terentia was no ordinary woman. By her affection, prudence, talents and good management she held sway over the heart and home of Cicero happily for twenty years; stormily for ten more; by individual power conquering the evil nature of a marriage that existed on the uncertain tenure of the masculine will and the force of circumstances.

For, after all, this was Roman marriage. It had no reliable, legal permanency. It had that constitutional defect that for the hardness of the Jewish heart was permitted to be left in the Mosaic code. The man might give the woman "a writing of divorcement and put her away." To be sure, in Rome he must restore the dower. But this was the only check on the man's will. Who cannot see the evils possible in such a condition of affairs? Would not polygamy itself be sometimes more tolerable. Those who deny that Christanity alone introduced true marriage into the world, point to the Romans and say: "Behold these matrons, what honor and dignity they had; ah, we get marriage, as well as the science of law, and government from this ancient well-spring."

Ah! what a position was that of the Roman matron Terentia, wedded in her youth to a rising man, to whom her little fortune was a very good beginning in life, she saw her husband gradually grow in power, dignity and wealth, and still she held her perilous position of wife and mistress of his heart, up to the time of the exile of Cicero, by the party of reaction after the suppression of the Cataline conspiracy. What a touching testimony to her worth are the letters written to her by her husband, broken down by an almost unmanly grief during this sad time. "I have received your letters, which I have blotted with my tears. For, my Terentia, I am worn out with sorrow, nor do my own miseries cause me more torture than those of yourself and yours." And so on in the same strain, where he calls her "the best of wives," he is "haunted by the thought of her wretchedness and her delicate health." "Pray be careful of your health" he says, and be assured that "nothing is, or ever was, dearer to me than you. Farewell, my Terentia, I am weakened by my tears."

She wrote, then, the precious letters that were blotted by the tears of Cicero. She was probably nearly 40 years of age at that time. Where are those precious letters? "If," says Forsyth, "the letters of this affectionate and true-hearted woman had been preserved, we might read the outpourings of her heart, and see the way in which she cheered and sustained the broken spirit of her husband. Time has been a ruthless destroyer of female correspondence, and I am not aware that we possess a single letter written by a Greek or Roman lady before the Christian era." It is by their reflex virtue only that we know the worth of such letters; disdained by the copyist they lived on the imperishable tablets of the heart of the man who received them. If, then, we measure Terentia by the value and love of Cicero, we must put her in a very high place indeed.

Terentia had seen the sad lot of many a Roman wife. Ambitious young Romans sought in marriage girls with good dowry. This established them in life. By the stepping-stone of their wife's riches they made their *debuts* into legal, mercantile and political life. In a little while, it may be, they became rich themselves; then they could dispense with the convenient dowry of a wife. From their nobler outlooks in society they came in contact with richer women, and whenever it suited the "noble Roman," he could give back to his wife her dower, and divorce her away, and marry a richer woman, and, as De Quincy says, "pass through life by a series of such marriages, always restoring the last wife's dower, and replacing it by a larger and larger one." This was Roman marriage. This law of divorce was the horrible skeleton in every Roman family. When Terentia, the wife of Cicero, looked out to the future, she, soo, might have seen this dreadful phantom threatening her peace. True, her husband was Cicero, and loved her; and well she knew how to hold his love. The mother of that "aristocratic child," as he calls his son; of his sweet and intelligent daughter, ruling and managing her domestic affairs in a way to attach him by his best tastes, feelings, instincts and necessities to herself. If there was a woman who had a right to fancy that her place as wife was secure, surely it was Terentia.

But why should she hope? There is nothing but religion and the sense of obligation, right and duty, bound up in the Christian marriage, "until death shall you part," that has any true power to keep woman in her noble place of wife. Love will not do it; interest will not do it; money will not do it; habit will not do it; nothing but Christian law and principle can be depended upon. There never was a more passionate love than Napoleon conceived for Josephine; than Henry the Eighth felt for the mother of Queen Elizabeth; than Cicero expressed for Terentia. The woman's love remained ever the same; the man's changed; and it always will change, if it is not fixed in duty and Christian responsibility.

Cicero returned from his exile and was restored to his good, amiable and worthy wife, and reinstated in all his honors. His return to Rome was one continued ovation.

In his route through Naples, Capue, Smuessa, Montuna, Formia, Terrocina and Aricia the magistrates came out to offer their congratulations. The inhabitants crowd around him, the peasants forsake their labor to look at the man who saved the republic. It was a gala week in Italy, a holy day in every town where he entered. Approaching Rome by the Appian Way in September the Senate came in a body from the Capitol to greet him. When he reached the Capuan gate he saw the temple steps crowded by a dense mass. All Rome was in the streets, and the shouts of the admiring multitude rent the air. Up the Via Sacra he went to the Capitol, through a scene of welcome that only the pen of Shakespeare is competent to portray.

From the Senate he went home, but where that home was we do not know. His house on the Palatine had been destroyed; some of his fifteen villas dismantled and scathed, but still wherever it was, it meant Terentia and his children. Of this joyful meeting history makes no record.

Cicero was now fifty, and a more and more ambitious career opened before him. From his place in the Senate he scourged his enemies, in terms to which a Roman Senate might listen, but which an English gentleman would be disgusted to hear or repeat.

We may fancy the feelings of Terentia on seeing her exiled husband made so much of. He, in the pride of his fifty years, doubtless was courted and admired by more youthful dames than Terentia. She, poor lady, by this time, was the victim of many an ailment, especially that rheumatism which from Tusculum Cicero wrote to Atticus about. She would have been well contented in some of their still existing houses. His building mania came on. He tried hard to get back his scattered property; he advertised Tusculum for sale, at the same time restoring at great cost his Formian villa. His affairs were embarrased, and he must have more money. Now begins his mysterious troubles. Doubtless Terentia began to feel herself in danger. Why was her wifehood more sacred than that of so many of her dear friends? In these dark days she might well envy the calm security of Fabia her vestal sister. What is a woman to do who begins to suspect that her husband is being tempted away from her? Her religion gave her only the example of Juno. That Terentia might have become a little shrewish about this time, as Plutarch hints, is very propable. Did not Juno hold great Jove himself, by her towering temper and sharp speeches? Could not Cicero be so held? To mere sensuality he had not much inclination, but another younger and richer wife might be his; why not? The way was over Terentia's heart; but what Roman ever considered that. There was not much sentiment in the race.

What with building and other ruinous expenses, and the bad conduct of his son-in-law, who had spent all the dowry of Tullia, at the age of fifty-nine, Cicero's money and domestic embarrassments seem to have culminated. He was now trying to get his daughter divorced from her husband, and, although three letters, at this period, to his wife are in the usual strain of affection, he meditated the long-threatened divorce of Terentia. Now the change of affection had taken place. Coming back to Italy from Epirus, his wife Terentia writes, offering to meet him at Brundusium. He declines, and tells her "He does not see what good she can do if she does come." A terrible ten years must those have been to Terentia, between the time of Cicero's return from his exile and the inevitable divorce, whose shadow of coming dims all the glory of her husband's life. There was no avoiding it. At sixty-one Cicero was remarried to a young lady, a mere child, but with *a large fortune*.

Much has been written about this divorce. Plutarch and Middleton excuse it; but later historians find no fault in Terentia. It came because it could come. Such things were common.

No ones moral sense was shocked at it. Terentia was nearly 50 years old. To take her dowry back, and give up her husband to a young woman, was not thought any great hardship. The love, the friendship, the protection of Cicero, his pleasant companionship, all were taken from her. The honorable name of Cicero's wife, her place in the home, all were gone; but she had *her dowry back;* was not that enough? The great teacher, whose heart of compassion alone saw and pitied the sorrow of such women, had not yet uttered his famous protest against such putting away of the wife, stigmatizing it as a breach of God's holy commandments and giving a new meaning to the same.

Until the researches of later historians had cleared up the memory of Terentia, and thrown light on this memorable divorce, her name has been under a cloud. Following Plutarch, Lampriere makes a statement that would have entirely justified Cicero in these steps. Forsyth says: "Plutarch has abused the memory of this amiable woman;" and he admits no cause in the life of Terentia for the cruelty of Cicero in this matter. He speaks of her untiring devotion to the interests of her husband at all times, and gives no credence to the story of Plutarch.

In imagination, we may follow Terentia to the end of her long and eventful life. Tradition accords to her an extremely old age. It says that this wife of Cicero divorced at 40 or 50 years of age, married three times afterward, and lived until she was 101 years old. If so, she might have heard before her death of the wonderful child, Jesus, and the dawn of the new era for woman. If she had in her heart any love of vengeance, she had ample scope for the indulgence of the feeling when she saw the sorrows that encompassed the last years of her once dear husband, his unhappiness with his young wife, the death of his sweet child Tullia, his own political disaster, the triumph of Mark Antony, and treachery of Octavius, who surrendered Cicero to the will of this cruel man. She long outlived that dreadful day when the great orator was butchered by the minions of Antony, and must have heard with horror the dreadful story of his wise and reverend head being sent to Fabia, who in a womanish revenge for all that Cicero had said against her in his philippics against Mark Antony, her husband, took the bodkin from her hair, and thrust it through the now speechless tongue, whose eloquence had been impotent to save the doomed Republic.

L.

[For the True Woman.

Insubordination.

This may be deemed essentially the age of lawlessness, and the moral forces of the world need in a special manner, to be banded together to resist the various encroachments sought to be enforced, under the illusive guise of "*progress*," against all hitherto established customs and usages. Authority, which may be termed the result of the experience of mankind in civil matters, and which, in the religious sphere, is based upon revelation, and therefore decisive, if rightly understood, in place of constituting a bar to progress, is of immense benefit to mankind.

But rather than take the history of the past as our guide and thus seek to reap the harvest of the accumulated wisdom of ages, the present demand is, to cut loose from all moorings, and sail forth without the unerring compass of experience and unguided by the polestar of revelation, cast away our feeble bark to sweep the topmost angry waves of a revolutionary sea. This may sound somewhat rhetorical—but nevertheless it is literal, and but feebly expresses the solemn fact.

We are drifting onward, with an ever increasing violence, into the vortex of a fatal maelstrom, because we have cast aside the only faithful rudder which may carry us safely into a smooth and open sea.

Let us consider some of the various ways in which mankind agree that headship is a necessity, and see how fatally and in what direction our best guarantees for advancement are endangered.

Reverence for parents, or parental authority, is the very foundation-stone of the vast superstructure of all human societies. Now, it cannot be disputed that there exists an ever-increasing disrespect for this species of restraint, which may, in fact, be called the first great natural law. The pagan Chinese, and Oriental nations generally, are greatly our superiors here—with them reverence for parents is a religion. It is supposed by some profound thinkers that in this deference may be found the secret of the prolonged existence of these nations. Supported by this life-giving principle, they have, although effete on all other points, existed through an indefinite and almost fabulous lapse of time, and they still live, upheld by respect for parents and ancestry

—venerable, ivy-mantled, *almost* crumbling to final decay, but even propped up by these huge buttresses from overtoppling ruin. What a lesson for our Christian civilization!

And, as among the old Romans and Athenians no law existed against parricide, because it was considered as an impossible crime, so these heathen of the present day may teach us a salutary lesson in this direction. During some conversation we have had with the present ambassadors from Japan, we took accasion, almost in pleasantry, to repeat the classical anecdote of the Roman Emperor, who, pointing to his little son, declared that that infant, ruled the world, inasmuch as the mother controlled him, and the child governed the mother, and we asked, with somewhat of levity perhaps, "if the history of Japan furnished a parallel?" We were answered with a quiet dignity which made us blush for the insubordinate households of America—"*Impossible*—in Japan, every child reveres its parent." We boast that we civilize all nations when we build their railroads, but of how much greater value the lesson here taught us!

Again, the headship of man, in the family state, is constantly, bitterly and defiantly denounced; not only by those who ask for an equal political status for woman, but by the grand-army of unbelievers in all authority, human or divine.

Not long since it was our privilege to listen to a very eloquent discourse on this subject by the Rev. Dr. Boynton, in which he presented to all those who desire to destroy any authority based upon this headship, the Christian idea of ministering angels, and the example of the lowly Jesus, to show that to *minister* was as God-like as to *rule;* and as a consequence that woman was in no way *inferior* to man, because she was placed by the Divine will in a different sphere.

How utterly the *womanly* disappears in all this insubordinate clamor, and when this most precious attribute shall be laid aside, what a loss *of power!— Yes, of power!*

Is it said of our first parents, that Eve *compelled* the man, and he did eat? Every woman's heart teaches her otherwise. No our first mother *persuaded* man albeit to his ruin. For once, we could wish that in that moment of terrible import our first mother had been more strong-minded, and tried *coercion!*

We concede that on this platform of equal rights, woman, as she ever has been under similar circumstances, would have been subdued—Do not let us forget that in this country *our privileges far exceed our rights.*

Woman wears her crown of sovereignty, which, like a mysterious halo, encircles her when she reigns through *the affections.* May the headship of man, which asserts itself in resolute work and indomitable will, and the correlative but more gentle attributes of woman, never lose their respective and proper sphere of action. We look to man as the true sun of the nation's life—the grand center—and we distrust that parhelion which the woman's-righter would set up in his place—a mock sun, an unsteady meteor of vaporous mist, around which no true satellite ever revolves! The heavens teach us this lesson! It is difficult to measure the depth of the abyss toward which we are gravitating. Take away the just authority of the parent and of the husband, according to divine law, and the various restraints of authority which we dignify by the hitherto sacred name of law may be brushed aside like unsubstantial cobwebs in the pearly dew. In what department of human knowledge can we progress, deprived of the anchor of authority? Are we to reject our hitherto standards of literature? Shall the fine arts flourish without this guide to a higher ideal? *Shall law exist without authority?*

The present tendencies to lawlessness, the *aggressive* banding together of communists, socialists, free-lovers, atheists, *et id*, is a terrible feature of the present day, and unless the moral and religious sentiment of the country *can hold the brakes down*, we shall, through revolutions *not* of simple theory and *not bloodless*, rapidly collapse into barbarism. Let us take warning by the misty films which already obscure the reason of so many excellent people, and before we are precipitated into the depths of this swift-gathering darkness, unite with one mighty cry, and call upon the Lord of Hosts to enchain again that demon of insubordination which now stalks through the land—*a very Satan unbound.*

MRS. MADELEINE VINTON DAHLGREN.

Ann Preston, M. D.

The life of this remarkable woman furnishes a happy illustration of the adaptability of woman to the medical profession. The healing art is now generally recognized in this country as a feminine vocation, and in many European contries the prejudice against it is rapidly giving way, but it required great perseverance and unusual abilities to overcome the difficulties Miss Preston had to encounter, when, twenty years ago, she entered on her professional career, and in meeting and overcoming these difficulties, she did a good work, not only for herself, but for her sex.

The following is from the Philadelphia *Post:*

Miss Ann Preston, M. D., Dean of the Woman's Medical College of Pennsylvania, and Professor of Physiology and Hygiene in that institution for nearly twenty years, died on Thursday, at her residence, in this city. She was born in December, 1814, at West Grove, Chester county, in this State. Her father was Amos Preston, a member of the Society of Friends, and a man of unusual ability. Her mother was an intellectual woman, but in delicate health, and Miss Preston in early life had the chief care of a large family.

She always took a deep interest in all philanthropic movements and in literature, but it was not till 1850 that the great work of her life began. Then the Woman's Medical College was established in this city, and at the age of 36 she became one of the first applicants for admission as a student. It was the first college in the world chartered for the purpose, and Miss Preston entered into her studies and the general movement with enthusiasm and untiring energy.

In 1854 she was elected to the chair of Physiology and Hygiene, and to the responsible position of Dean. In 1861 the Woman's Hospital of Philadelphia was incorporated, and she became one of its managers, its corresponding secretary and consulting physician, and acted in these capacities until her death.

These responsibilities imposed upon Miss Preston extraordinary labors, from which she never shrank. To the cause of woman her work and her example were invaluable. Her personal character was so high, her abilities so great, her information so extensive, and her judgment so accurate, and withal her nature was so truly feminine, that her life was an unanswerable argument against those who would exclude women from the scientific professions.

By the entire medical profession of this city her ability and success as a physician were acknowledged. But that which she did for others she did not do for herself. The mission of her life was to do good to the poor and suffering, and her incessant labors in the cause she loved slowly undermined her health. For years she had been an invalid, but she never abandoned her post. In her Philadelphia has lost one of her noblest women, and the medical profession one of its most useful members.

Sewing.

There is something extremely pleasant and even touching, at least of very soft and winning effect, in this peculiarity of needle-work, distinguishing women from men. Our own sex is incapable of any such by-play aside from the main business of life; but women, be they of what earthly rank they may, however gifted with intellect or genius, or endowed with awful beauty, have always some little handiwork ready to fill the tiny gap of every vacant moment.

A needle is familiar to the fingers of them all. A queen, no doubt, plies it on occassion; the woman poet can use it as adroitly as her pen, the woman's eye that has discovered a new star, turns from its glory to send the polished little instrument gleaming along the hem of her kerchief, or to darn a casual fray in her dress. And they have greatly the advantage of us in this respect. The slender thread of silk or cotton keeps them united with the small, familiar, gentle interests of life, the continually operating influences of which do so much for the health of the character, and carry off what would otherwise be a dangerous accumulation of morbid sensibility. A vast deal of human sympathy runs along this electric line, stretching from the throne to the wicker-chair of the humblest seamstress, and keeping high and low in a species of communion with their kindred beings. Methinks it is a token of gentle and healthy characteristics, when women of high thoughts and accomplishments love to sew; especially as they are never more at home with their own hearts than when so occupied. And when the work falls in a woman's lap of its own accord, and the needle involuntarily ceases to fly, it is a sign of trouble, quite as trustworthy as the throb of the heart itself.—*Hawthorne in "The Marble Fawn."*

A STERN duty—The rudder's.

The True Woman.

EDITED BY MRS. CHARLOTTE E. McKAY.

PUBLISHED MONTHLY.

Subscription—50 Cents per annum; 12 copies sent to one address for $5.

ADVERTISEMENTS.

$1.00 for a square of eight lines, one insertion.
2.50 " " " " per quarter.
25 cents a line for Editorial Notices.

The Editorial office of THE TRUE WOMAN is now in LANCASTER, PENNSYLVANIA.

To CORRESPONDENTS—All communications, whether orders and subscriptions for the paper, or literary contributions, may be addressed to MRS. C. E. McKAY, Lancaster, Pa.

Subscriptions received at HENRY TAYLOR & Co's., 111 Baltimore street, and at A. WISEMAN'S, cor. Baltimore and Fremont streets.

☞ *Exchanges will confer a favor by addressing us at Lancaster, Pa.*

Baltimore, Md., June, 1872.

ALL new subscribers will receive the back numbers of THE TRUE WOMAN from January, 1872.

WE wish to employ canvassers for THE TRUE WOMAN in all parts of the country. To any persons who will engage in this work, sending us their names and suitable credentials, we will offer liberal terms and send sample copies.

WE are indebted to many of our old subscribers who, with their renewal for 1872, have sent us one or more new names. We must again remind those from whom we have not yet heard that the second year of our paper is far advanced, and respectfully request that they will not allow the month of June to pass without sending in the small sums which are now due.

WE gladly give place in our present issue to a short sketch of ANN PRESTON, M. D., who has recently died in Philadelphia. The example of such a woman is a boon for which we are devoutly thankful. Miss Preston advocated (though, as we are informed, very quietly) Woman Suffrage; but her life of persevering devotion to her chosen profession, crowned with eminent success, is a better championship for her sex than any words she could have uttered for woman's political enfranchisement. There is one fact in her life that we note with peculiar interest: she began her special life work at the mature age of thirty-six. We know not what illusions of youth might have come and gone before she arrived at this period, when, finding herself free from domestic ties, she resolved not to lose the great opportunity of life, and was one of the first of our country women to enter on the medical profession. Her example is full of instruction, not only to the young, but to women of maturer years, who in similar circumstances desire for themselves useful and honorable occupation. All cannot be doctors, but there is everywhere need of skilled and careful nurses, and it remains with women to make this profession both honorable and remunerative.

REV. DR. CHICKERING, during a discussion on Woman's Work in the Church, at a recent Moravian State Conference at Lancaster, Pennsylvania, spoke of the desirableness of encouraging all suitable modes of developing her many and great powers of usefulness, partly as a means of checking the pernicious tendency, in many quarters, towards "abolishing women."

He also spoke of instances within his own knowledge among the modern Moravians, in which the traditional woman, the Scriptural woman, full of mercy and good fruits, active yet gentle, enterprising yet retiring, is still extant. One still laboring in a remarkable Sunday-school work at Bethlehem; another, the accomplished daughter of a Moravian missionary, had just fallen a victim to her exertions, among the sufferers by fire; in Wisconsin.

For the True Woman.

THE last week of the anniversaries, in New York, brought also upon the platform two wings of the Woman Suffrage party—the one represented by Mrs. Lucy Stone as presiding officer, called the American Woman Suffrage Association—the other, taking for its president Mrs. Stanton, with the title of National Woman Suffrage Convention.

The object of both these seemed to be reform in general—political and otherwise, with the ballot for woman, desired as an accessory.

First, there was the practical phase of this movement, called woman's rights—something that almost everybody believes a little in, but in which no woman very *successful* in other avocations that intellectually concerns the public, is apt to feel a great deal of sympathy. They have all they want, why should others complain?

Now there is a right, and a doubtful side to this, as to all other mooted points. The abstract rights of any human being, *society* aside, might be many—but *right*, as it concerns our fellow, is quite another question.

That woman should be allowed to do all that she can do, without opposition or persecution, and where it will not endanger any interest of society, no reasonable being will deny. Not only this; every woman should feel a peculiar interest in those of her own sex who are obliged to do labor not always considered womanly, or to stand often in the place of the father, for the support of her dependent offspring.

The right of woman *to preach* will always be a debated question, so long as there are sects to clamor or presbyteries to rule.

As to the right of woman to suffrage, Dr. Clark, of Boston, claimed that there were no *possible* arguments against it. Why there is a possible argument against anything, good sir, even your own infallibility.

But one principal object of the convention appears to have been to denounce Horace Greeley, since that variable politician has declared through the columns of the *Tribune*, that "Free Love and woman suffrage are one," and for this and other heresies, one wing of the convention notwithstanding, "no woman of decent self-respect will hereafter speak or write favorably" of his election to the presidential chair. So says Miss Anthony.

Now, inasmuch as politics will lower or destroy the barriers placed between the sexes, and put men and women upon an equality of public action and office, giving to women those offices which *men* nowadays cannot obtain without personal degradation, we believe that marriage itself—an institution which sustains both government and society—with the success of female suffrage, will in time be abolished, or have only such a meaning as will not *sanctify* it, if it does not altogether nullify the institution. This, then, Dr. Clark, is our argument against the unrestricted use of the ballot for woman, the danger to her sex being greater than all the social evils for which this proposes a remedy.

The Rev. Edward Eggleston (one of the editors of the *Independent*) also spoke in favor of the suffrage movement and the best plan to secure its success. Altogether, from the opinions put forth, we think the convention and its sympathizers monopolize the credit of the entire woman's movement, everything that has been done for the uplifting and relief of the female sex everywhere. But for our part, we cannot understand what the new-fledged desires for social elevation among the women of China and Japan have to do with the political question of unrestricted suffrage in America. *God* be thanked if women desire *true*, social elevation anywhere.

The convention announced a platform in

advocacy of such needed reforms as they declare can only flow through "unrestricted suffrage to all classes without distinction of nationality, race, color, sex or persuasion." Thus it is proposed to make all women possibly eligible to public offices, petty or otherwise, a thing which never *should have been* possible to all men.

There was also in the city a convention of the American League for Labor Reform. This was *constituted* to take sides with no political party, but to act in the interests of *Labor*. Greeley was, however, denounced, and Free Love supported. We quote from one speaker sentiments which refute themselves: "Three hours' a day labor would make a man rich. He would have twenty-one left for self-improvement and enjoyment, and the Free Love system would be triumphant" !!! In short, "Idleness is the parent of Vice," and by woman's rights, universal equality and unrestricted liberty, mankind will reach the *ultima thule* of perfect progress.

SARAH LANMAN HOPPER.

For the True Woman.

Family Government.

If any scold unseemly rough
Where softness could avail him,
Himself is made of crabbed stuff,
And must be always failing.
Yet having *softness* tried in vain,
And, being yet unheeded,
A stern appliance, then, is plain
With JUSTICE duly pleaded.

So plainly is stern duty's path,
Though children still may spurn it;
'Tis sad, if thus they cherish wrath;
For thus they doubly earn it.

We mourn when duty calls to chide,
Where stubbornness requireth;
Though sternly we the *stripes* provide,
No tender heart desireth.
If we o'erstep good temper's mark,
And act ourselves unseemly.
We find our pathway dank and dark
Borne down by pain, extremely.

'Tis better that we own defeat
Than lose our self-possession;
Perchance the child again will greet
At last, and make confession.

W. B. S.

Des Moines, May 11th. 1872.

Correspondence.

[From Maine.]

DEAR MRS. MCKAY: As a friend to your valuable paper I must take exception to the article in the May number, entitled "Woman's Province." It is precisely that line of argument which drives many women of truth and dignity into the ranks of our opponents, and causes such an exasperating waste of power in the action of some who desire truly to benefit their sex.

One who sees clearly the relative duties of man and woman, realizes that they cannot be transposed without injury to the welfare of our race. As the science of government in public affairs belongs to man, in virtue of his mental adaptability and power, as well as by reason of his "larger bones and stronger sinews," so woman has in her nature an adaptability and power for the administation of domestic affairs, which man could never attain by the most careful training.

Woman has *a right*—a God-given right—to be queen in her own household, and from the denial of this right so generally comes the unhappiness, the frivolity and the emptiness of her life. The line of conduct portrayed by the Rev. R. T. is one befitting only the childish intellect or the uneducated conscience, but it is the path in which unfortunately the great majority of women are obliged to walk, in order to attain the ends of propriety and comfort they seek for their families. Nothing desired can be obtained except on such conditions. I do not say that woman does not often direct and control; that hertastes are not consulted and her wishes gratified; but all this is a *boon granted*—not a *right recognized.* Often comes a critical moment, when her opinion is overruled and her decision reversed, on subjects where her experience, intuitions, and sympathies, fit her to be the best judge. She is expected to yield gracefully, and often does so; but a judgment so ignored soon learns to distrust itself and ceases to improve by the discipline of life; an authority so overthrown is less regarded by children and servants, and so the task of control becomes too heavy and is given up in despair. Then the woman retrogrades and becomes more or less a burden, an encumbrance, to the man, who is advancing every day by the full use of all his faculties. But the family suffers more than the husband, because the mother was designed to fill a sphere no one but herself can occupy, and when she becomes incompetent it remains vacant. Boys brought up in the atmosphere, of such a home learn to consider a womans judgment and opinion as questionable at the best, while girls of mature and thoughtful minds, warned by observation, early repine at their sex and are ready to leave their appropriate duties for those more exclusively masculine, because there only can they see a hope of independent action.

In how few households is the wife and mother the queen, holding sway and final decision over her domestic kingdom untrammeled by superior authority. How seldom do we see the married man and woman walking side by side, equal in position before the eyes of the family, as God intended when He ordained the first marriage and gave Eve to Adam as "a help-mate." The creative plan has no such mistake as to provide a helper for a sphere one is competent to fill alone. The very word implies equality and a separate action, in common duties. One does not call a child or a servant a *help-mate.*

The idea that woman cannot or may not stand alone in her own realm, is a falsity that has too long been tamely accepted. There is much wise talk of her failures, her capacities and needs, but our reformers are dumb on this point, upon which all centers. Women of intellect and culture, women who love truth and hate a sham, even when it is a kindness, are dissatisfied with their position however full of ease, when they are only holding the reins for another to drive, and they are too clear-sighted to be long mistaken in the fact. Then follows sometimes an effort to bury disappointment in frivolity and dissipation, and a forgetfulness of duty which cannot be half done; sometimes that perversion of a fine nature which regards deceit as justifiable to attain noble ends, and women learn to "manage" their husbands. Always unhappiness follows, and often a desperate attempt to escape, either through violent personal assertion that makes life a perpetual quarrel, or by the quick sundering of ties that prove unendurable. The miseries of discordant homes, the frightful injury to society caused by divorce, often proceeds directly from qualities in women that, being denied their proper education and employment, become "like sweet bells jangled out of tune and harsh."

And from the denial of this right comes the contempt which has fallen upon woman's special work as the conservator of the family, so that any outlet into labor, however disagreeable in itself, is hailed as a deliverance and advocated as a blessing. But woman is the preserver and beautifier of home, as man is its creator and defender. The dreary dens where bachelors live, the savage state into which a community of men fall when accident deprives them of female companionship, is a token of what the world will be when the majority of our sex shall ignore their own mission and cultivate themselves to the likeness of men. There is no limit to the evil caused by influences now exerted to persuade woman that her homeliest details are menial and degrading. But the loud-voiced orators who are shouting "Excelsior," as blindly they lead the blind, could have little influence upon the destiny of the race if man could be made to appreciate properly and accord willingly to woman her right to be absolute ruler of her own sphere.

P. H. M.

[From Portland, Oregon.]

I have just read a copy of your truly valuable little paper, THE TRUE WOMAN, and cannot forbear expressing my admiration for it as the exponent of true womanly feeling, and champion of those principles of honor and intellectual improvement which all "true women", throughout the length and breadth of this land, hold in esteem, reverential and unchangeable. We, of the West, look with pride on you, our sisters of "the East," who in defending your own cause defend ours, and thus bind us to you as coadjutors in this great work. As the most humble of your readers, let me thank you, and in so doing I but express the feelings of every true woman in Oregon. I

propose getting you all the subscribers in my power, and thus to encourage you to go on in the great work you have undertaken and gain the everlasting gratitude of your sisters throughout our country.

[From Maine.]

THE TRUE WOMAN comes regularly, and I like it very much. It does not change my views with regard to woman's suffrage, for I always thought that absurd. What I want for women is, their own rights in their own sphere; and many of them are imposed upon and put down by the very ones that ought to elevate them, especially in the middle and lower classes. But the right to vote will not, in my opinion, help them, and from my heart I hope that day will never come.

[From Massachusetts.]

You are doing much good, even aside from your immediate object, the heading off of the most disastrous revolution that could threaten woman, and society through her. J. W. CHICKERING.

[For the True Woman.

"I know well the admiration which ruins inspire, but a cottage erected at the base of a chain of sterile rocks may be a master-piece of art."

Wandering amid ruins hoary,
Dreaming of the ages gone;
Mourning that the voice of glory—
Never varies in its tone,
Here I sit entranced, and solemn,
Mid the ruins overcast,
Cornice, capital, and column
By the great Iconoclast.

Sinks the sun behind the mountain,
And the moon assumes her throne,
Scattering spangles on the fountain—
Wandering on its pathway lone.
Here where countless throngs assembled,
Throngs to triumph, and rejoice;
Here where dulcet harpstrings trembled
To the dulcet human voice.

Here where silence only broken
By the solemn bird of night,
Flings o'er scenes, and thoughts unspoken—
Cerements of departed might,
Why has some fell witchery banished—
(Sage, and savan answer why)
Valor! Why has beauty vanish'd!
Voices of the rock reply.

Turn we from those ruins hoary,
From this dreary solitude—
From those laurel leaves of glory—
Sown in tears, matured in blood—
To the cot beside the river—
Where the peasant, wife and son—
Smile to see the slight leaves shiver,
When the toils of day are done.

Smile to see the tall sheaves' motion,
Bending low, and rising high,
Like the white waves of the ocean—
When the winds are passing by.
Proud the son, and proud the sharer—
Of the peasant's house, and heart!
Proud to think her cottage fairer—
Than the noblest work of art.

PATTY PANSEY.

To those of our readers who desire safe and profitable investments for money, we recommend the advertisement of Jay Cooke & Co., on our 8th page.

Woman under the Gospel.

There is a tendency in our age to enlarge the sphere of woman's work. When ours was mainly an agricultural people, the domestic duties of the farm-homestead were sufficient to employ the women of the family. The care of the dairy, the manufacture of clothing from the raw wool and flax, the carding, spinning, knitting, weaving, sewing, with the victualling of the family and keeping all things clean, furnished as much employment for all feminine energies and faculties as the production of grain and meat, and wool and flax, furnished for the men. But now, much of the woman's work, as well as much of the man's, is done by improved machinery; and the progress of society has introduced new branches of industry, in many of which women are capable of taking a fair share. In many kinds of manufactures, women are a majority of the hands employed. In selling goods in stores, women are now about as much employed as men. In the printing office, woman's quickness of eye and hand is becoming very generally recognized. At telegraph stations, they are very largely employed. Woman's special aptitude for teaching the young has always been acknowledged. And there is a disposition more and more to equalize the condition of the sexes, to give a woman as much as a man for an equal amount of equally valuable work.

The women have this matter very much in their own hands. Positions that they will fit themselves for, and show capacity for succeeding in, they can generally have. The demand for *skilled* workwomen, in various departments of feminine industry, as Miss Nightingale bears witness, is greatly in advance of the supply. There is one department of feminine industry which we all know is far from being adequately supplied. It is the department of housewifery and cookery. That person would be a benefactor of the human race who should be the means of enlisting an army of trained assistants, competent and trustworthy, to relieve our overworked wives and daughters of some portion of their household duties. No other country in the civilized world is so badly provided with help in the household as America. And if American girls could overcome their pride sufficiently to engage in this branch of art, they might almost set their own terms, and greatly benefit their sex, besides promoting the comfort of the world at large. There is work enough for women to do; and, for the most part, the women of America, as well as the men, are already workers. The idle women are mostly the young women whose training has been neglected; and they are confined, as a class, mostly to our cities and large towns. The Flora McFlimsies would scarcely be discernible in a general muster-roll of our feminine population,—those butterflies of fashion who "toil not, neither do they spin; yet Solomon, in all his glory, was not arrayed like one of these." The typical woman of America is possessed of more principle and more sense. She wishes to know her place in life, and worthily to fill it; to understand her duties and obligations, and to discharge them. Along with the movement to find more work and better compensation for women, and along with its perversion—the effort to obtain rule and government for women (for the ballot is the emblem of *government* in a Democracy), comes worthily the effort to enlist woman more than heretofore in the labors and charities of Christ's Church. * * * * The vast majority of women in the Church have no desire to be either preachers or rectors. Though they are "Sunday-school superintendents" sometimes, by the necessity of the case, they are generally glad when a competent man will relieve them of the responsibility. Though they sometimes discharge the duty of wardens, they are willing to transfer to male hands the honor and the labor. Almost all women, and not a few men, prefer to work "under authority," and are glad when they can have a genuine leader; a man solid enough to lean upon, and manly enough to be unselfish and generous and true. Man's duty in Christ's kingdom is done not by demanding the "chief places" and the "uppermost rooms," not by administering government for his own advantage, and "lording it over God's heritage," but by sacrificing self, and simply doing his duty in the sphere to which God has called him. And if man's happiness is found in the discharge of manly duties, so will woman's best joy be reached, not in an unsexed and abnormal position, but in the loving, faithful performance of real woman's work, in the true woman's sphere. —*Bishop Huntington in "The Churchman."*

For the TRUE WOMAN.

SONNET.

TO MY ABSENT CHILDREN.

When in my loneliness I sit and muse
On all the wayward current of my life,
Seeking to soothe my spirit's better strife
With thoughts of God, whose ways I oft refuse,
My own will's guidance tending aye to choose.
I wonder wherefore I have been a wife,
A mother wherefore? And my eyes grow rife
With tears, for thinking of the joys I lose,
Seeing ye now no more, my dearest ones.
And yet ye are, ye live, ye move, are blest,
And blessing on bright shores, 'neath fairer suns,
Which shine for me, when on my heart are pressed
Your loving letters. Ah, when such I read,
My heart grows glad, and owns God good indeed.

L.

IN his valedictory address to the twentieth garduating class of the Woman's Medical College of Pennsylvania, Prof. Hartshorne claims that there are some qualities in their mental constitution which are especially favorable to their usefulness as medical practitioners; such as their delicate and quick perception, sagacious intuitions and warm personal sympathies, and that it is not always the most logical, but often the most discerning physician who succeeds best at the bed-side.

IN Switzerland, thirty ladies are now studying medicine at the University of Zurich.

Goldwin Smith on Woman's Rights.

Professor Goldwin Smith discusses, in the March number of the *Canadian Monthly*, the question of Woman's Rights in a very exhaustive, and at the same time, very succinct manner. Every plea which has been urged by the advocates of the new theory is examined and tested by pure reason, without reference either to rhetoric or sentiment, the author's aim being, not to assert the value and dignity of woman in her present sphere, but to determine whether she can, with advantage, or without injurious results to herself, exchange her present sphere for another. * * *

He would give to woman everything that is proper and that does not conflict with the duties of her natural sphere; among them, more liberal education; more extended employment; equal remunerations for employment when her labor has an equal market value with that of men; powers of holding property for their separate use and devising it by will; and the right of the wife to appropriate her own earnings for her own use, and, at the same time, to be entitled to maintenance by her husband. But against the two prominent doctrines of Free Love and Female Suffrage he has brought the logic of history and the every day experiences of common life with a force and incisiveness which should command the respect of all thoughtful persons, and the serious consideration of women themselves, who are the most interested in the decision of this question, which vitally concerns them for good or evil.—*Ex.*

[For the True Woman.

Christ's Yoke.

The yoke has been used from the earliest times as a symbol of subjection. Among the words that were given by the Lord to Moses in Mount Sinai, are these: "I am the Lord your God" which brought you forth out of the land of Egypt, and I have broken the bands of your *yoke*, and made you go upright." In later times we find the yoke used in the same symbolic manner—for example, the Helvetians, a century before Christ, having defeated the Roman army under Lucius Cassius, sent it, *sub-jugam*—under the yoke; the symbol then consisting of a spear supported horizontally on two other spears, placed in upright positions. Under the yoke, thus constructed, and set up on the field of their defeat, the whole army was made to pass in token of subjection.

The use of the word in this connection was therefore familiar to the ears of the Jews, but how strangely did it fall from the lips of the young carpenter, "whose father and mother they knew," and how wonderful the paradox: "All ye that are weary and heavy laden, take my yoke upon you and ye shall find rest!" My yoke is at once the symbol of subjection and freedom of labor and rest, of ignominy and glory. Submit to my will; become subjects of my government; come into my kingdom. The restraints and laws of the religion I offer you are mild, gentle and easy.

"God doth not need
Either man's work or his own gifts; who best bear
His mild *yoke*, they serve him best."

C. E. J.

In the GALAXY for May, there is an interesting account of the Wonderful Woman Surgeon of Anzono, written by S. B. Luce of the U. S. Navy, who had the opportunity last year of testing her skill in the case of his own son, a youth seventeen years of age, afflicted with a dislocated hip of four years' duration; and whose accounts of the entirely successful treatment of this case (as it appeared in a Baltimore paper) induced Miss Alice Nevin, daughter of Dr. Nevin, of Lancaster Pa, to visit Europe and submit to a similar operation. A writer in the "Lancaster Express" says: "The operation, took place successfully in the latter part of January, at the village of Ceneda de Venetia, some forty miles out from Venice, under the hands of the celebrated woman surgeon, Regina Dal Cin; and the case has progressed thus far since, as favorably in all respects as in the nature of things could be expected.

The cases of such successful reduction of ancient and long continued luxations with La Dal Cin, as she is called, are now neither few nor rare. They are counted by scores and hundreds; and after long opposition, and no inconsiderable amount of positively serious persecution, her credit has come to be established far and wide; and it is not too much to believe that she will be famous yet throughout the world as one of the greatest wonders of the age."

QUEEN VICTORIA reads the daily papers, thinks, talkes and writes on public affairs, practices the habits of a woman of business, and studies subjects of importance more diligently than nine-tenths of the educated gentlemen of the upper and middle classes of society. She has some practical skill in drawing and music, and a highly cultivated taste.

"MAKE religion attractive by the goodness that men see in you; so sweet, so sparkling, so buoyant, so cheerful, hopeful, courageous, conscientious, and yet not stubborn, perfectly benevolent, and yet not mawkish or sentimental, blossoming in everything that is good, a rebuke to everything that is mean or little."—*H. W. Beecher.*

THE Flower Mission—an association of ladies for supplying patients in the hospitals with flowers—has been reorganized for the summer.—*N. Y. Standard.*

A LADY writer says if women were as particular in choosing a virtuous husband as men are in selecting a virtuous wife, a moral reformation would soon begin which would be something more than froth and foam.

A MAIDEN lady who had once been jilted wrote her own epitaph as follows:

"Here lies the body of one
Who died of constancy alone,
Stranger! Advance with steps courageous,
For this disease is not contagious!"

THE nick of time—Wrinkles.

MISS ANNA C. BRACKETT is paid the highest salary—$2,500—paid to any lady teacher in the United States. She is at the St. Louis Normal School.

Mattie Martin, who died suddenly at the house of Orrin Shipman, Burlington, N. J. came to her death by eating arsenic to beautify her complexion.

LITERARY NOTICES.

THE first number of a London weekly Journal, entitled "*Woman*, edited and conducted by Amelia Lewis, and embodying female interests from an educational, social and domestic point of view," have, through the kindness of a friend in New York, found their way to our table. Among the subjects discussed, are General Society, Political Assertion, Recreation, Labor, Crime, Pauperism, Education, in its various phases, Home Influence, etc., etc. It advocates woman suffrage, taking as a key-note the fallacy to which the advocates of this *reform* (?) so persistently adhere, that women constitute a *class*, and as a *class* have no representation, no public voice, no means of education. On the question, how to remedy our "Anti-Arcadian modes of living," the editor says: "The question takes its coloring naturally from the individual idiosyncracy of each nation; in England, the most highly developed country in Europe, it takes a political shape, women say, we can gain no social standing unless we first get political rights; in Germany, the most educational country in Europe, women are working with might and main to increase the actual usefulness and broad-winning capabilities of their education; in France, the country that has done most for social equality, women are inclined to throw off the social yokes; and in America, the home of individual freedom, women are anxious to free themselves from individual ties." Subjects relative to the well-being of women are discussed with great ability, and though we differ with *Woman* in the opinion that the possession of the suffrage would be a means of elevating the general condition of our sex, we hope to see much light thrown from it on the intricacies of the woman question, and that it will be eminently successful in "ameliorating social conditions that press heavily on human life."

LUKE OWEN PIKE, M. A Fellow of the Anthropological Society of London, has written for the Anthropological Review an article entitled "Woman and Political Power" regarding the question from a scientific point of view, in which he clearly marks out the physical differences of men and women and the inadaptability of women to take on themselves the duties of men, especially those of Politics and Government.

HARPER'S MONTHLY.—With the June number, Harper's Monthly enters on its forty-fifth volume, with seventy-five excellent illustrations, and with its various contributions from the best magazine writers of the day, it bravely inaugurates the new volume, which, in addition to its present attractions, promises, ere its close, to include others sufficiently remarkable of themselves to place this popular Monthly beyond the reach of competition or comparison.

THE TRUE WOMAN.

Edited by Mrs. Charlotte E. McKay.

BALTIMORE—FIFTY CENTS PER ANNUM.

AN ANTI-WOMAN SUFFRAGE PAPER—PUBLISHED MONTHLY.

The TRUE WOMAN opposes Woman Suffrage on the ground that its tendency would be to degrade woman—since in clothing her with political power and eminence, it would deprive her of privileges, immunities, and influence more ennobling and more important, and involve her in duties and responsibilities for which she is not, and by the laws of her nature never can be fitted.

☞All communications addressed to the Editor, Lancaster, Pa.

CLAXTON, REMSEN & HAFFELFINGER,

819 MARKET STREET, PHILADELPHIA,

Publish the following books by Mrs. LINCOLN PHELPS:

BOTANY FOR BEGINNERS.—This book furnishes a simple and easy introduction to the science for private students or classes. A teacher ignorant of botany, may learn by its aid how to commence and to carry on the study. It may be used as an introduction to Lincoln's Botany, or serve as the only class-book where there is not time to go beyond Elementary Botany. 16mo., 217 pages. 65 cents for a single copy, 40 cents for introduction into schools or colleges.

CHRISTIAN HOUSEHOLDS.—A work for the family or Sunday-school library, which has received general approbation. Says the *Christian Intelligencer:* "This book contains practical hints well worth the attention of the Christian woman. The appeals to mothers in view of the abounding *temptations of the times* are exceedingly apposite:"

Subjects.
Whispers to a Bride.
The Life and Character of Woman.
Picture of a Christian Home.
The Christian Maiden, Society, Mothers, their Duties and Rights.
Dress, Domestic Economy, Servants.
Hospitality, Visiting Acquaintances,
Trials in Domestic Life, Bear and Forbear.
The Christian Household on the Lord's day.
The Home of Mourning—Faith.

Price $1.00. For six copies $4.50. For Sunday-schools half price. For sale by booksellers generally, or will be sent by mail, postage paid, on receipt of price, by the publishers.

INVESTMENT SECURITIES.

WE are selling at par, and accrued interest, and after thorough investigation recommend as a safe and profitable investment, the First Mortgage 7-30 Gold Bonds of the Northern Pacific Railroad. At the present gold premium they yield 8¼ per cent. interest—over one-third more than U. S. 5-20's. Their elements of strength and safety are the following:

1. They are the standard obligation of a strong corporation, which represents in its Shareholders and Managers large capital and railroad experience, and is engaged in prosecuting a business enterprise whose great usefulness and solid success are not matters of doubt.

2. They are a first mortgage on the Road, its Right of Way, Rolling Stock, Telegraph Line, Equipments and Franchises.

3. They are a first lien upon the Traffic or net Earnings of the Road. The Net Receipts of the first Transcontinental Railroad, in the second year after completion, and mainly from Local Business, were equal to nine per cent. on the total estimated cost of the Northern Pacific Road.

4. They are a First and Only mortgage on a Government Grant of Land, which consists of 12,800 acres for each mile of Road through the States of Wisconsin and Minnesota, and 25,600 acres per mile through the Territories of Dakota, Montana, Idaho and Washington. In average fertility of soil, healthfulness and mildness of climate, diversity and extent of resources, the belt of country comprising this grant is such as to render the lands very valuable, and ensure their speedy sale and cultivation. Sold at the average price realized by other land grant roads, the real estate endowment of the Northern Pacific Company, will produce more than three times the issue of bonds per mile.

The Company is now offering for sale to settlers and colonies a portion of its valuable Land Grant in Minnesota, and a large area on the Pacific coast will soon be placed on the market. The offered Lands are selling readily, and henceforward the Company will realize a large yearly income from this source. The proceeds of land sales constitute a SINKING FUND for the retirement of the First Mortgage Bonds, and the bonds are at all times convertible at 1.10 into the Company's lands at market prices.

☞ All marketable stocks and bonds will be received (by express or otherwise), at current prices in exchange for Northern Pacific Seven-Thirties without expense to the investor. Pamphlets and full information will be furnished on application.

JAY COOKE & CO.,

Philadelphia, New York and Washington,

Financial Agents Northern Pacific Railroad Company.

☞ For Sale by Banks and Bankers generally. ☜

MRS. LINCOLN PHELPS'S

School and College Text-Books.

NEW REVISED EDITIONS.

LECTURES ON BOTANY.

Explaining the Structure, Classification and Uses of Plants. Illustrated upon the Linnæan and Natural Method. New Edition, thoroughly Revised and Enlarged. With a Supplement containing a Familiar Introduction to the Natural Orders, and an Artificial Key for analysis of the same. 12mo. $1.75.

From a lecture lately delivered before the New York State Educational Convention by Prof. Chadwick, we extract the following tribute to Mrs. Phelps: "Among the distinguished teachers of America stands pre-eminent, for influence upon the good morals of the nation, the author of LINCOLN'S BOTANY. Her works on science are endued with a subtle power to elevate the youthful mind, and to inspire it with love to God and man. The honor and purity of American womanhood, as exemplified in our mothers and sisters, is due, more than any of us can measure, to the widespread influence of the works of this author."

Prof. S. S. Haldeman, of Columbia, Pennsylvania, one of the most learned students of this country, recommends LINCOLN'S BOTANY as the best class-book upon the subject of which it treats. He remarks: "Owing my earliest lessons in botany to the first edition of the 'Lectures,' it is gratifying to me to observe the many improvements which have been recently added to a work which has done more than any other to promote the study of botany in this country."

Dr. Darlington, one of our most practical botanists, says that the work constitutes an excellent class-book, "especially for young ladies, conducting them in a most agreeable way through the vestibule of the botanical temple."

Professor Swallow, State Geologist of Missouri, ascribes to "Lincoln's Botany" his first love for science, and recommends it as the best introduction to botany.

CHEMISTRY FOR BEGINNERS.

Designed for Common Schools and the Younger Pupils of Higher Schools and Academies. Revised and Enlarged. 16mo. 75 cents.

Chemistry for Collegiate Institutions,

Schools, Families, and Private Students.

New Edition. Revised and Corrected. With an Appendix containing the Latest Discoveries and Improvements to 1865. By Mrs. LINCOLN PHELPS. 12mo. $1.50.

Dr. William E. Aikin, Professor of Chemistry in the University of Maryland, thus testified to the merits of this work: "The experience of many years in teaching the science has satisfied me that Mrs. PHELPS'S CHEMISTRY is the best book which can be put into the hands of young ladies who are studying the subject. Having used it myself for fifteen years, I can thus speak from experience."

NATURAL PHILOSOPHY FOR BEGINNERS

Designed for Common Schools and Families. New Edition. Revised and Enlarged. 16mo. 75 cents.

Natural Philosophy for Schools, Families and Private Students.

New Edition. Revised and Enlarged. 12mo. $1.50.

Mrs. Emma Willard gave the following testimony respecting the preceding series of school-books: "Mrs. Phelps's series of elementary works on botany, natural philosophy, and chemistry have been used with high approbation by many of the best schools in the country, the Troy Seminary for one. She has kept them up with the times by frequent revision."

Mrs. Phelps's Series of Botanies, Chemistries and Natural Philosophies, have been adopted for use in the Public and High Schools of Maryland, with the following report: "These books have been *carefully examined by the different members of the Board, and compared with a large variety of books submitted to their inspection.* After mature and protracted deliberation, a decision was reached which, we trust, will meet with general satisfaction.

Special Prices are Allowed for Introduction,

AND FOR TEACHERS.

For sale by Booksellers generally, or will be sent by mail, postage paid, upon receipt of the price by

J. B. LIPPINCOTT & CO., Publishers,

715 and 717 Market St., Philadelphia.

STEPHEN L. BIRD & CO.,

Wholesale and Retail Dealers in

ENGLISH, FRENCH AND DOMESTIC

DRY GOODS,

59 North Howard Street,

BALTIMORE.

DRESS AND CLOAK MAKING DEPARTMENT.

Arrangements have been made by which patterns of new styles will be obtained as soon as issued.

DRESS GOODS, CLOTHS, SILKS, LACES, and TRIMMINGS, supplied at the lowest prices

Special attention will be devoted to the making of

LADIES' WALKING SUITS.

CLOAKS AND DRESSES,

Made to Order on Short Notice, and in the

LATEST STYLE.

THE

HARTFORD

Fire Insurance Company

HARTFORD, CONN.

INCORPORATED 1810.

ASSETS, - - - - $2,942,061.18

GEO. L. CHASE, Pres't. J. D. BROWNE, Sec'y.

SIXTY YEARS SUCCESSFUL BUSINESS EXPERIENCE.

$13,000,000 LOSSES PAID.

Agencies in all the prominent localities in the United States and Canadas.

MATTHEW BOLLES & CO.,

BANKERS,

DEALERS IN

Government and all other Securities,

No. 90 STATE STREET,

BOSTON.

MATTHEW BOLLES. M. S. BOLLES.

Orders for purchase and sale of Stocks executed in all the principal cities.

WEED

F. F.

FAMILY FAVORITE

SEWING MACHINE

STANDS WITHOUT A RIVAL.

SIMPLE, DURABLE, EFFECTIVE.

☞ Ten dollars a month, without interest.
Office and salesroom, 53 North Charles St.
Masonic Temple.

WM. KNABE & CO.,

Manufacturers of

GRAND, SQUARE AND UPRIGHT

PIANO FORTES,

AND DEALERS IN

CHURCH, PARLOR AND SUNDAY-SCHOOL

ORGANS AND MELODEONS,

WAREROOMS, 350 W. BALTIMORE STREET.